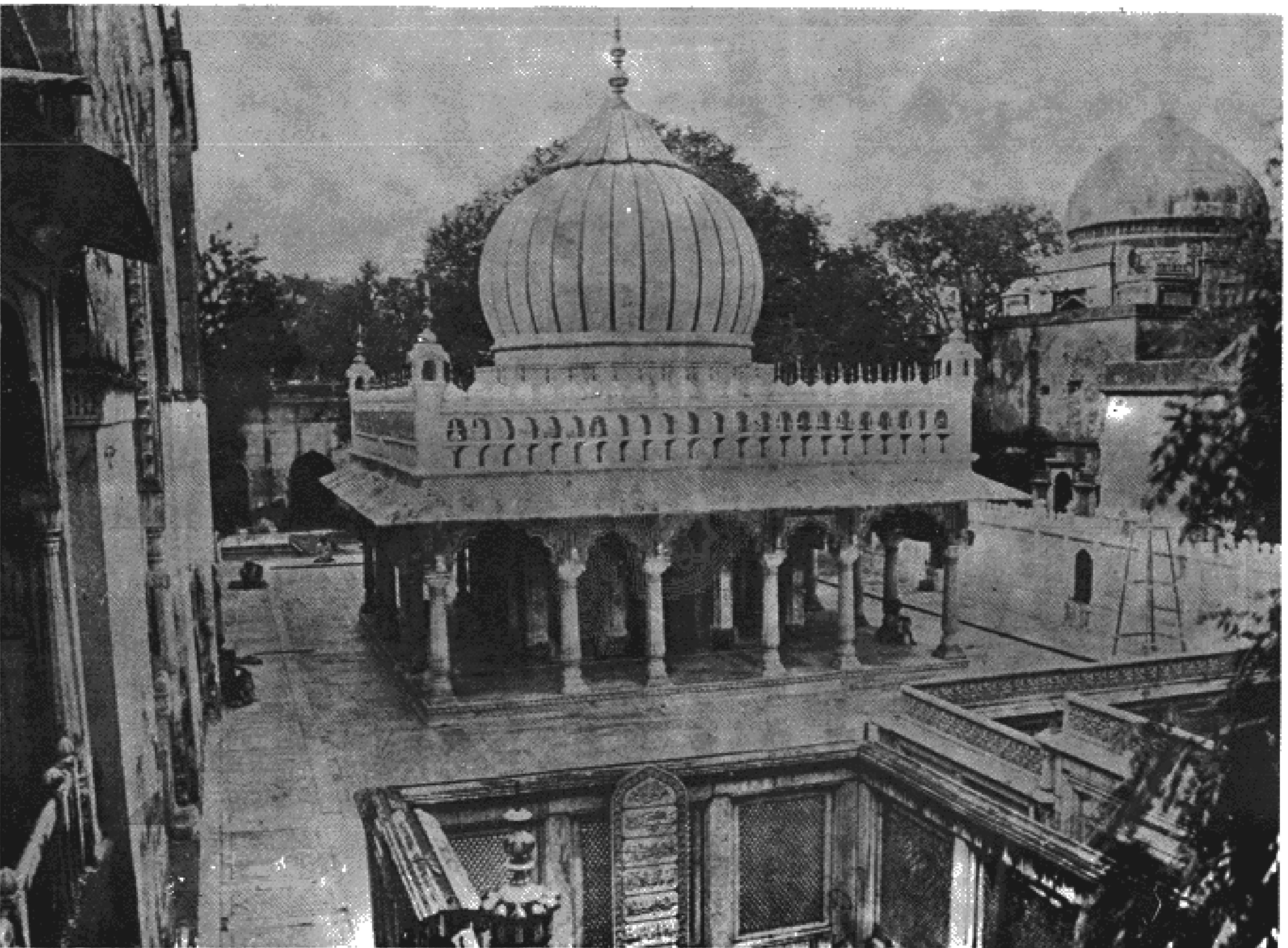
THE KALIMĀT AL-ṢĀDIQĪN



by the same author

The Majmaʿ al-Shuʿarā'-i Jahangīr Shāhī, 1979
The Risāla-i Nūr-i Waḥdat, 1981
The Risāla-i Nūriyya-i Sulṭāniyya, 1985
The Tuḥfat al-Wulāt wa Naṣīḥat al-Raʿiyyat wa'l-Ruʿāt, 1988



1. Tomb of Shaykh Niẓām al-Dīn Auliyā'


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THE KALIMĀT AL-ṢĀDIQĪN

A Hagiography of *Ṣufis* buried at Delhi until 1614 A.D.

by

Muhammad Ṣādiq Dihlawī Kashmīrī Hamadānī



Edited, Introduced and
Annotated by

Muhammad Saleem Akhtar

With a Foreword by
Emeritus Professor A.L. Basham

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To
the memory of
my father



CONTENTS

throw light on the general history of Northern India during the period. The editor, therefore, has rendered great service to scholarship by giving this document to the world. And even those who, like myself, have not sufficient Persian to read the *Kalimat al-Sadiqin* in the original will learn a great deal from his lengthy introduction and notes. I warmly commend this book to all students of Islam and of the history of South Asia.

Canberra, 1978 A. L. Basham

PREFACE

Archaeological finds, remains of ancient buildings, monumental inscriptions, tombstones, old manuscripts, imperial *farmāns*, *sanads*, seals, paintings, miniatures, specimens of calligraphy, and divers objects of antiquity, together with samples of traditional arts and crafts and folk literatures, are exactly the sort of material which forms the warp and woof of the variegated texture of a nation's history and culture. How heavily a researcher has to lean on them for obtaining a kaleidoscopic view of a people's intellectual attainments, artistic igenuities, its hopes and fears and visions and aspirations is too patent to bear a restatement here. Besides, the very feeling of joy and pride, the possession of such relics of the golden prime of a culture is capable of conferring upon a community, naturally makes it incumbent upon its members to exhibit an unalloyed commitment and dedication to the cause of their proper upkeep, maintenance and preservation. This responsibility devolves all the more heavily upon us in Pakistan, whose very nationhood, the distinctiveness that we enjoy today in relation to other nations of the region, is derived from the richness and versatility of the distinctly Muslim culture and civilization created and nurtured by our forefathers through the centuries. There cannot be a better tribute to the dash and courage of these pioneers of Muslim nationhood in South Asia, and more befitting acknowledgement of our infinite indebtedness to the fruits of their tremendous labours, than guarding their legacy from all manner of neglect and oblivion and keeping aglow their worthy deeds at every level at all times and through every possible means. The publication of the present critical edition of the *Kalimāt al-Ṣādiqīn*, with an exhaustive introduction and comprehensive annotations, is but a tiny step towards the realization of this mighty goal.

Written by Muḥammad Ṣādiq Dihlawī Kashmīrī Hamadānī, whose ancestors came to Kashmir sometime during the 8th/14th century in the company of the famous Kubrawī itinerant preacher and celebrated author of the *Dhakhīrat al-Mulūk*, Mīr Sayyid 'Alī Hamadānī (d. 786/1384), the *Kalimāt al-Ṣādiqīn* is essentially a hagiography of *Ṣūfī* masters who flourished at Delhi from time to time and were finally buried there. Apart from being a veritable roll of honour of these *Ṣufīs* of Delhi, the

Kalimāt also constitutes a primary source on the early history and development of the Naqshbandiyya order in India. The author's spiritual affiliation with its founder, Khwāja Muhammad Bāqī Bi'llāh, and his close relations with Shaykh 'Abd al-Ḥaqq Muḥaddith Dihlawī and other luminaries associated with the Naqshbandiyya *Khānqāh* at Delhi and especially the fact that he and his maternal uncle, Maulānā Ḥasan Kashmīrī, were two of the hitherto unidentified correspondents of Shaykh Aḥmad Sirhindī, generally known as the *Mujaddid-i Alf-i Thānī* ('Renewer of the Second Millennium'), endows his works, namely, the *Kalimāt al-Ṣādiqīn*, the *Ṭabaqāt-i Shāhjahānī* and the *Āthār-i Shāhjahānī*, with still greater authenticity and significance. These works not only highlight the hive, haven and refuge that India had been throughout the high tide of Muslim ascendancy for visitors from other Islamic lands, but also brings into bold relief the contributions of these foreign emigrants and the successive generations of their progeny towards the formulation and enrichment of Islamic heritage in the South Asian Subcontinent. They are a living testimony to the important status of a lingua franca that Persian enjoyed here for centuries and perpetually remind us that if only to preserve our links with our hoary past, to maintain the ability of peeping into the hallowed quiets of our antiquity, we must not let this language be sacrificed at the altar of any expediency, political or economic.

Except for the re-editing of the Persian text in the light of the subsequently discovered two more manuscripts of the *Kalimāt*, the rest of the present work is, for the most part, a thesis submitted at the Australian National University, Canberra, for the degree of M.A. (Asian Studies). The Persian text presented here is based upon four manuscripts belonging to the Āstāni-i Quds-i Raḍawī Library, Mashhad, the Khudā Bakhsh Oriental Public Library, Patna, and the private collections of Mr. 'Ārif Naushāhī, of Islamabad, and Dr. Qurayshī Aḥmad Husayn Qal'adārī, of Gujrat. My warmest thanks go to these institutions and individuals for making available to me their valuable possessions for research purposes. Among others who put the present writer under a heavy debt of gratitude, the following particularly deserve a mention here:

(The late) Dr Amīr Ḥasan-i Yazdigirdī, of Tehran University, for his help in the acquisition of the photo-print of the Āstān-i Quds-i Raḍawī manuscript of the *Kalimāt* and Mr. Aḥmad Gulchīn-i Ma'ānī from whose hospitality I benefited during my visit to Mashhad in 1972; Mr. Shabbīr Aḥmad Akhtar, of Tehran, and Dr. Athar Sher, of Patna, for their assistance in the procurement of the microfilm copy of the Patna manuscript; (the late) Pīr Ḥusām al-Dīn Rāshidī for his generosity in sending me the microfilm of all the three volumes of the *Wāqi'āt-i Dār al-Hukūmat-i*

Delhi; (the late) 'Allama Sayyid Wazīrul Hasan-i 'Ābidī for giving to me on loan the unique manuscript of the *Irsāl al-Makātīb wa'l-Rasā'il* for a number of years; Mr. Mushfiq Khwāja and my (late) father, Dr. Akhtar Amritsarī, for sending me several books from Karachi and Lahore without which I could not have been able to carry out my researches; (the late) Mr. Aḥmad Rabbānī for honouring me with an opportunity to work in the library of his illustrious father, the late Professor Khān Bahādur Maulawī Muḥammad Shafī'. Mr. Mubīn al-Ḥaqq Ḥaqqī and (the late) Mr. Salīm al-Haqq Ḥaqqī, of Model Town, Lahore, for allowing me to consult an extremely rare and important manuscript of the *Risala dar Ḥāl-i Wafāt-i Shaykh al-Muḥaddithīn 'Abd al-Ḥaqq bin Sayf al-Dīn Dihlawī al-Bukhārī;* Dr.S.A.A. Rizvi for not only going through an earlier draft of the Introduction and making valuable suggestions, but also granting me an unhindered access to his personal library; and (the late) Professor A.L. Basham who read a substantial portion of the Annotations and favoured me with his comments and advice. And finally, the staff of the Menzies Library and Chifley Library of the Australian National University, Canberra, especially Miss Enid Bishop, Mrs. Nola Clarkson, Mr. Ajit Ray and Mr. Noel Rose, who never begrudged any assistance when I needed it.

It will not be out of place to mention here that parts of the Introduction that follows have already appeared in the shape of articles in *The Muslim World* (Connecticut, USA), the *Islamic Culture* (Hyderabad, India), the *Journal of the Pakistan Historical Society* (Karachi) and the commemoration volume called *Nadhr-i Ḥameed Aḥmad Khān* complied and edited by Ahmad Nadeem Qāsimī (Lahore, 1981).

Last but not the least, I must acknowledge with thanks that were it not for the infinite kindness and consideration of Professor Waheed-uz-Zaman that has been my portion throughout my stay at the National Institute of Historical and Cultural Research, Islamabad, the finalization of the present work for the press would not have been possible in the foreseeable future.

Islamabad, Muhammad Saleem Akhtar
21 November, 1987.

ABBREVIATIONS

Full particulars of the books are given in the Bibliography.

A.A.	*Akhbār al-Akhyār*
A.M.I.O.	*Catalogue of the Arabic Manuscripts in the Library of the India Office*
'Aṭṭār	*Tadhkirat al-Auliyā'*
Bankipore	*Catalogue of the Arabic and Persian Manuscripts in Oriental Public Library at Bankipore*
Browne	*A Literary History of Persia*
comp.	compiled by
Daulatshāh	*Tadhkirat al-Shu'arā'*
D.P.	Delhi Persian Collection of the India Office Library
E.I.	*Encyclopaedia of Islam*, New edition
ed.	edited by
Eng. tr.	English translation
Ethé	Catalogue of Persian Manuscripts in the Library of the India Office
F.F.	*Fawā'id al-Fu'ād*
G.A.	*Gulzār-i Abrār*
Ḥaḍarāt	*Ḥaḍarāt al-Quds*
Hujwīrī	*Kashf al-Maḥjūb*
Ibn Khallikān	*Wafayāt al-A'yān*
Iḥyā'	*Iḥyā' al-'Ulūm* by Ghazzālī
I.O.	India Office
Jamālī	*Siyar al-'Ārifīn*
K.M.	*Khayr al-Majālis*
Kanz	*Kanz al-'Ummāl* by 'Alī Muttaqī
L.M. & H.M.	*List of Muslim and Hindu Monuments*
MS.	Manuscript
MSS.	Manuscripts
n.d.	no date
Nafaḥāt	*Nafaḥāt al-Uns* by Jāmī
Najāt al-Rashīd	*Najāt al-Rashīd* by Badāyūnī
Nicholson	*Kashf al-Maḥjūb*, Eng. tr.
Qushayrī	*Tarjuma-i Risāla-i Qushayriyya*

Rashaḥāt	*Rashaḥat-i 'Ayn al-Ḥayāt*
Rieu	*Catalogue of the Persian Manuscripts in the British Museum*
Rypka	*History of Iranian Literature*
S.A.	*Sayr al-Auliyā'* by Amīr Khurd
Sam'ānī	*Kitāb al-Ansāb*
Slane	Biographical Dictionary (tr. of *Wafayāt al-A'yān*)
Ṣūfī-nāma	*Ṣūfī-nāma* edited by Aḥmad 'Alī Rijā'ī
Sulamī	*Ṭabaqāt al-Ṣūfiyya*
Ṣafā	*Tā'rīkh-i Adabiyyāt dar Īrān*
Ṭabaqāt	*Ṭabaqāt-i Shāhjahānī*, MD. 705, India Office
Ṭabaqāt al-Kubrā	*Ṭabaqāt al-Kubrā* by 'Abd al-Wahhāb Sha'rānī
Tara'iq al-Haqa'iq	*Ṭarā'iq al-Ḥaqā'iq* by Ma'ṣūm 'Alī Shāh
tr.	translation/translated by
Vol.	Volume
Vols.	volumes
Zubda	*Zubdat al-Maqāmāt*
vols.	volumes

